Seventh Day Baptist General Conference
University of Redlands, Redlands, Calif.
August 15-20, 1966

Accessions
Milton, Wis.
By Baptism:
Carol Sunby
Robin Fitz Randolph
Nancy Kay Abelmann
Holly Harris
Scott Smith
Ronald Johnson

By Letter:
Mr. and Mrs. Roy Harris

Obituaries

Clarke.—Harlow O., son of Irving Benton and Rosella Osborne Clarke, was born in Milton, Wis., Sept. 27, 1889, and died in Janesville, Wis., April 18, 1966. A member of a pioneer family who settled in Rock County in the 1850's, Harlow Clarke was graduated from Milton High School and attended Milton Academy. He was married to Hilda A. Ambrose Jan. 29, 1913. In 1938 he retired from the employ of the Parker Pen Company in Janesville. Mr. Clarke was a long-time member of the Milton Seventh Day Baptist Church. He is survived by his wife; two sons, Harlow R., Westminster, Calif., and Duane R., Whitewater, Wis.; five daughters, Mrs. Anna Schiefelbein and Mrs. George Sunby of Fergus Falls, Minn., and Howard of California, Mrs. Lloyd Wincapaw, Janesville, and Mrs. Ronald Johnson of Milton, Wis.; five daughters, Mrs. Anna Schiefelbein and Mrs. George Sunby of Fergus Falls, Minn., and Howard of California. The funeral service was conducted in the church by Pastor Elmo Fitz Randolph. Interment was in the Milton Cemetery.

Coon.—Glenbarta, daughter of Richard E. and Jennie Burzyll Hull, was born Nov. 16, 1883, in Harmony Township, Milton, Wis., and died May 1, 1966, in Mercy Hospital, Janesville, Wis., following a brief illness.

The daughter of a pioneer Seventh Day Baptist family in Wisconsin, Berta was married to Fayette Burdick Coon Oct. 14, 1901. They celebrated their 61st wedding anniversary in 1962. (He died June 12, 1962.) Berta was baptized by the Rev. G. J. Crandall in Clear Lake near Milton in 1899, and affiliated with the Milton Junction Seventh Day Baptist Church. Always active in her church, she served for eight years as organist, was a member of the choir for twenty-five years, and filled offices in the Ladies Aid, Sabbath School, and missionary work.

As the wife of an educator, Berta worked with him in community projects and youth activities. She had a deep loyalty and devotion to her family, her church, her friends, and her community.

Writing poetry was a special talent with Berta Coon. A number of her poems have been published in the Sabbath Recorder and other national magazines.

She is survived by a son, Garrett, Burbank, Calif.; two daughters, Mrs. William Jensen, West Allis, Wis., and Margaret of Milton; five granddaughters and ten great-grandchildren.

The funeral service was conducted in the church May 4 by Pastor Elmo Fitz Randolph. Interment was in the Milton Cemetery.

—E. F. R.

Hulett.—Leland W., son of Dr. and Mrs. Horace L. Hulett, was born in Allentown, N. Y., Feb. 29, 1904, and died of a heart attack in his home in Milton, Wis., May 17, 1966.

After spending his childhood in New York State where he was baptized and joined theLittle Genesee Seventh Day Baptist Church, Leland was graduated from Milton College in 1926. He received his M.A. degree from the University of Wisconsin in 1944.

In 1927 he was married to Alberta Babcock in Battle Creek, Mich. To their union was born a son, Douglas, and a daughter, Nancy. As chairman of the business administration department of Milton College, Professor Hulett was instrumental in its beginning and development through the years.

He was a former trustee of the Village of Milton. He had served as president of the Milton Junction Kiwanis Club and at the time of his death was Lieutenant Governor of District 2, Wisconsin-Upper Michigan District of Kiwanis International.

An active member of the Milton Seventh Day Baptist Church, he was serving his second year as church president.

Surviving are: his wife; two children; two sisters, Mrs. Arthur Drake and Mrs. William Nottingham, both of Milton; and nine grandchildren.

The funeral was conducted in the church May 20, by Pastor Elmo Fitz Randolph assisted by Dean Kenneth Smith of Milton College. Interment was in the Milton Cemetery.

—E. F. R.

McWilliams.—Darwin, son of Doctor P. and Josephine Davis McWilliams, was born May 31, 1898, at Grand Junction, Iowa, and died May 2, 1966 in Madison, Wis.

In 1901 the McWilliams family moved to Milton, Wis., where he has made his home and practiced the vocation of farming through all his years.

Darwin married Lola McCullough in Milton on February 16, 1918.

He was a member of the Milton Seventh Day Baptist Church.

Surviving him are his wife; two brothers, Erwin, Milton Junction, Wis., and Arthur, Bend, Ore.; four sisters, Ella Crandall, Sunnyvale, Calif., Bertha Yelle, Lakewood, N. Y., Belva Dunwell, and Clara Breikreutz, both of Evanston, Wis.

The funeral service was conducted by Pastor Elmo Fitz Randolph. Interment was in the Milton Cemetery.

—E. F. R.
Right Hand Giving

In the Sermon on the Mount there is instruction on benevolent giving in the picturesque language so often employed by the Master. We might say, "Avoid ostentatiousness in your benevolence." Jesus spoke more clearly, "Let not thy left hand know what thy right hand doeth" (Matt. 6:3).

The figures on the back page of this issue seem to indicate that the giving of our people to Our World Mission during May dropped off very badly from April. The picture is not as discouraging as it would first appear when you compare the May total of $6,745 with the April total of $10,388. This is because of more than usual right-hand giving that was unknown to the left hand. In other words, several of the churches that quite regularly send in the larger amounts did not get their gifts for the month sent in early enough to be credited by the OWM treasurer in this report. If the normal giving of half a dozen of these churches were added to the amount reported the total might have reached $10,000 or more. Of course this is only guessing based on past performance. We do hope that the right hand did continue to give although we (the left hand readers) do not know about it. Certainly we will all want to pray for each other that the grace of liberality may abound, that our giving be consistent, proportional, thankful and more nearly sufficient. May those who are hungry for spiritual food be fed by our tithes and offerings, and may our workers be enabled to give freely of their time and talent without concern for the necessities of life for their dependents. Let us prove in June that our Lord can count on His disciples in all our churches.

Inherited Notions of Chastity

The Second North American Conference on Church and Family Life was held at Hamilton, Ont., May 30-June 3. Jointly sponsored by the National Council of Churches and the Canadian Council of Churches, it drew 500 representatives, including ten Roman Catholic and six Jewish delegations. The general chairman and keynote speaker was Dr. Gibson Winter, author of Love and Conflict and other books. He is professor of ethics and society of the University of Chicago Divinity School.

He said that traditional laws, customs and religions regarding sexual morality have been outmoded by a trend, among youths particularly, to make sex relationships "authentically personal" and a matter of personal responsibility.

Inherited notions of chastity and threats of disease, pregnancy, or censure no longer suffice to establish a morality of sexual relationships," Dr. Winter continued.

Without attempting to evaluate a five-day conference of responsible leaders by a few quotes from one address one can make some observations on the general subject—thoughts provoked by one expression quoted.

Dr. Winter speaks of "inherited notions of chastity as a god no longer sufficient "to establish a morality of sexual relationships." True enough, most of us would probably agree. But as far as chastity is concerned, it is something stronger and more inherent than inherited notions. Not all young people are fully aware of it, but those nurtured in a Bible-teaching church should be. It is the leaders of religious thought who should be quick to point out that chastity is pretty well defined by the Ten Commandments and was recognized as the will of God when the first family structure was set up in the Garden of Eden.

It is one thing to say that there is evidence of very disturbing moral laxness in our day and particularly in the last few years. It is quite another thing to say that acceptably human behavior is a matter only of custom and whim.

The rebellion of youth against standards is as old as the human race; it is just finding stronger and more open expression now. This is leading to a great deal of parental and pastoral heartache. But standards do exist. The sooner we can get away from the present mode of permissiveness and from approaching social problems without the concept of sin and judgment the better it will be.

Countless thousands of youth have not bowed the knee to Baal or joined in the lusts of Baal worship. They know whom they have believed and are persuaded that they can keep that of which they have committed unto Him against that day (2 Tim. 1:12).

Blood Bank for Nigeria

We have become so accustomed to contributing to and drawing from the blood bank that we take the blood bank as a matter of course. The editor was set to thinking when he read that the students and faculty of Southern Baptist Seminary at Louisville, Ky., had contributed $1,200 to provide missionaries at Eku, Nigeria, with a new blood refrigerator called a blood bank. It is this sort of thing that keeps our faith strong as well as its moral precepts as well as its way of redemption to our children.

The Bible says in 2 Tim. 2:19, "Let everyone that nameth the name of Christ depart from iniquity. The inspired apostle goes on to say in the 22nd verse, "Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call upon the Lord out of a pure heart." Passages could be multiplied to fill out the Bible picture of chastity which continues down to us from the Ten Commandments and was recognized as the will of God when the family structure was set up in the Garden of Eden.
as strengthening the faith of those in underprivileged countries who need blood.

Somehow, Nigeria seems a fitting country on which to expend missionary effort. Perhaps it is because so many people in slave days were brought to this country from there that all people of African slave days were brought to this country.

People now avoid the term because of unpleasant overtones of class distinction.

There are undoubtedly many blood banks in Nigeria where blood is collected and stored until needed to give life to someone else. It is also quite possible that blood drawn from the veins of white-skinned people both north and south of the Mason-Dixon line is refrigerated and sent to Nigeria. The Bible says that God “hath made of one blood all nations of men for to dwell on all the face of the earth” (Acts 17:26). In war-torn countries the soldiers and civilians of various races have their wounds bound up by our medical personnel and color brought back to their faces by the blood that is stored in American blood banks. How foolish can we be to draw arbitrary distinctions of color and “previous condition of servitude” when our very heart-blood is so readily interchanged and so freely given. It is good that blood banks go from Southern to Northern, from place to place, from time to time.

Who Favor Church Union?

A recent Gallup Poll was taken on church union. It was occasioned by the much-heralded Consultation on Church Union. It was occasioned by the much-heralded Consultation on Church Union. It was occasioned by the much-heralded Consultation on Church Union. It was occasioned by the much-heralded Consultation on Church Union. It was occasioned by the much-heralded Consultation on Church Union. It was occasioned by the much-heralded Consultation on Church Union.

The Gallup Poll notes that across all of Protestantism, 46 per cent of those interviewed had heard or read about the plan; 39 per cent were in favor of the merger, 36 per cent opposed, and 23 per cent reserved judgment.

Who else wants church union? The strongest ratio in favor of the United Church came from the Jewish, Episcopal, and other non-Protestants interviewed. In this group those favorable to the merger outnumbered opponents of the plan by 4 to 1.

Baptists have declined to enter into this consultation on Church Union, though there appeared to be more sentiment for discussion of it among the delegates to the American Baptist Convention than was anticipated by the General Council of the Convention. The council met again before the Kansas City Convention and reaffirmed its February action by a vote of 29 to 5 against participation in the consultation.

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(Material drawn from ABNS)

USSR Religious Liberty

There is a tendency to take at some­

where near face value the statements that the Reds are getting whiter in their treatment of churches. It may be a case of the wish being the father of the thought. Another reason may be that the Soviet looks good next in comparison with the extremism of Church in China.

Our own government propaganda contributes to this impression. Political clashes with the government are not violent the last few years as before and the rivalry in the space race appears to have come down to near the level of inrrogulation.

However, if you were to get some straight answers from church leaders in Russia about what has happened, the picture would be somewhat different. The tolerance of religion leaves much to be desired. A release from the National Council of Churches quotes the English translation of a letter of two Moscow priests to another, who was president of the USSR. It was printed in the periodical Religion in Communist Dominated Areas (RCDA). The priests charge that their church has been per­

sion and that the churches are being forced into submission. They back up this with some startling figures in an eight-point indictment charging that the Soviet government has:

-Interfered with the nomination of church leaders.
-Closed “at least 10,000 churches and dozens of monasteries,” liquidating many parishes altogether.
-Violated civil rights of Christians by forcing them to register sacraments such as baptism with state authorities.
-Hindered freedom of worship by requiring special permits for religious services outside churches.
-Violated the Soviet Constitution principle of freedom of conscience by bar­

ring children from church life.
-Interfered in the financial affairs of the church.
-Limited participation in parish ad­

ministration to 20 to 30 people; these being “masters of belief,” to share in running their own churches.
-Obstructed the practice of religion by limiting the number of priests on church staffs.
-These acts are contrary to the free­

dom decree of April 8, 1929, from the All-Russian Central Executive Commit­

tee.

Mr. Khursheev is accused of sub­

verting the purpose of the Council on the Affairs of the Russian Orthodox Church, which was supposed to “control observance of the sacredness of the Sabbath, freedom of the church, but the law of God. And the law of God unequivocally asserts that the Seventh­

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JUNE 20, 1966

10

SABBATH READER

Raise Sabbath Issue

According to the SABBATH READER of June 18, 1966, Sunday papers were a little exasperated when the religious people of the city tried to stop the newsboys from crying their wares on Sun­

day and thus disturbing the peace and quiet. The editors of the indignant papers led a noisy argument on the anti­

Sunday arguments of the Sabbatarians. The SABBATH READER also called up the case of the noisy newsboys. Part of the editorial is quoted below.

...That is there religious, impious, or anti­

Christian in crying, selling or making news­

papers, or doing any other work on Sunday that would not be equally so on any other day of the week? The Scriptures are the only acknowledged standard of Christians and of all things that is not sustained by this standard is anti-Christian and unchristian.

The Christian religion as taught by Jesus Christ, the Apostles and High Priest of the Christian religion—and as it was taught and practiced by His Apostles and the Christian church in its purest age, gives us no intimation of the sacredness of Sunday. The law of the decalogue which is admitted by all Christian churches to contain a summary of all Christian duty most emphatically secularizes the day called Sunday and while it forbids all un­

ecessary labor on the Sabbath, (the day called Sunday) it gives full liberty to every man, woman, or of the church, but the law of God. And the law of God unequivocally asserts that the Seventh­

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God does not require choice between happiness in this life and happiness in the next life. The greatest possible joy in this life inescapably brings joy in the future life.

—Ira E. Bond.

THE SABBATH RECORDER
Statement of Religious Experience

By Herbert E. Saunders

As given on the day of his ordination to the ministry at Little Genesee, N. Y., Sabbath Day, May 21, 1966.

The most influential aspect of my religious and spiritual development has been my experience in a minister's family. I feel I have been extremely fortunate to have had such a rich background for my religious beliefs and my work as a minister of the gospel. A few years ago I had said that "my children would never be the sons or daughters of a minister," but I have realized over the past few years the great opportunity that was mine to learn from my parents the joys of Christian living and the fulfillment that comes in leading people to Christ and a life that He purposes for us. It is easy for me to say now that I give God thanks for my parents and for the opportunity that was mine to experience, firsthand, the life of a minister of the gospel.

Although a life as the son of a minister is sometimes difficult, especially with the changes that are so often made, I have loved that through this experience I have been given the background for a wide variety of pastoral experiences that might confront me in my effort to serve God. My father's first pastorate was the Marlboro, N. J. church, and it was there that I began my work in Sabbath School and public school. I can still vividly recall some of the joyous experiences of those first few years of work in a church. From Marlboro we moved to a totally different environment—the city of Los Angeles. The years of junior high and high school affect the future life of one so drastically, and I thank God for the opportunity that was mine in North Los. I will have to admit, however, that my experience in Los Angeles had the most effect on my life, and probably is the most responsible for my being here this afternoon. The good people of Los Angeles showed a great interest in my future. Not only that, their spirit of Christian love, their concern for the life of each person who was fortunate enough to find a place among them, their very construction of criticism, as well as their encouragement, helped to overcome the fears of living in a big city and helped me to adjust to the life of a city school.

From Los Angeles I entered Salem College to do my work on my Bachelor of Arts degree. After entering college I became aware, by firsthand experience, of the divergent conceptions of religious belief. This led, in part, to being a rebellious spirit, but it also served as a stimulus to a more personal religious experience. I now examine my previous beliefs, and formulated a structure on which to build my own beliefs which are still in the process of development.

My call to the ministry came as I began my sophomore year at Salem. It was as a result of a request for help which I was unable to give. I felt, after that experience, the desire to be able to aid those in need and felt a definite leading towards the Christian ministry as a channel for this type of service. Since that time this desire has increased as I have served God.

The decision that I made to enter the ministry was aided by the encouragement of the young lady who soon became my wife. From the time that I met her until the present day, no one has encouraged me more in my endeavors, or shared more fully in my disappointments and triumphs, than she has. I feel as I served two summers as assistant pastor in Battle Creek, Mich., and Shiloh, N. J. I think our decision was finalized after the summer's work in Shiloh. Working under the Rev. Charles Bond and working with the people of Shiloh who had known me as a five-year-old lad when my father was pastor in Marlboro, helped me to realize that indeed this was the place in God's plan for me and I was able to fulfill. And from that time on, Barbara and I made plans, not only for a life together, but for a life dedicated to the service of God through the ministry.

It was during one of Barbara's visits with me at Salem College that I received a telephone call from the Rev. Eugene Fatato inviting me to come to Little Genesee to be their pastor. I accepted the call and was led to the Little Genesee church and was thrilled to find that it was exactly what I was looking for. I arrived in Little Genesee a couple of weeks before our marriage and began work here immediately. It has now been four years since I began my work here and the people have been gracious in putting up with me and my schooling for this extended period of time. I began my work in Hebron a year and a half ago and they too have been gracious in allowing me to finish my work. In September of 1962 I began work at the School of Theology and although there was the knowledge that the school was closing, and my plans for their own future, I felt that the time spent in the atmosphere of a Seventh Day Baptist-oriented seminary did much to strengthen my decision to enter the ministry.

After the closing of the Alfred University School of Theology I had almost decided to postpone my education for a year and the opportunity to enter the Little Genesee church full time, but found the way open to enter Colgate Rochester Divinity School and continue my work on a somewhat more limited basis. It was a difficult task with the school some one hundred miles from home, but we were able to manage our work to continue. The first year I spent in Rochester, but the next full year Barbara was able to join me. My last semester I spent for only two days a week and I finished my formal schooling in January of this year. I have to admit that my work at Colgate Rochester has been one of the most thrilling experiences of my life. The opportunities for study and research were unlimited, and I was given the opportunity to study the New Testament under the Rev. Dr. A. H. Lewis, the Stennett family, and a History of the Sabbath from the New Testament to the Reformation. I found the atmosphere at Colgate very stimulating, and appreciated the great opportunity to study there. It was both challenging and creative, and I believe I could have had no better education for the ministry.

I know that I have been led to the ministry, for both Barbara and I have known the leading of God. Many times (Continued on page 15)
A Bright Red Flag
Our Church-State Issue

A Baptist leader describes the actions of the highest court of Maryland on June 2 as running up "a bright red flag for many who are now making policies for education. It will have far-reaching effects in curbing requests of church colleges for construction grants of tax money if the U.S. Supreme Court agrees with the decision.

C. Emanuel Carlson, in an analysis of the recent decision by the Maryland Court of Appeals concerning sectarian colleges, said that denominational educators "will need to study the Maryland opinion with care." Carlson is executive director of the Baptist Joint Committee on Public Affairs, Washington.

The case involved direct construction grants totaling $2 million by the Maryland legislature to four church-related liberal arts colleges.

A Maryland Circuit Court in 1965 ruled that the grants were "valid" and "constitutional." The Court of Appeals decision overturns the lower court ruling.

The highest court of Maryland has now ruled that the grants to an institution aresecular or sectarian depending upon the nature of the institution involved," Carlson said.

The grants went to the College of Notre Dame of Maryland in Baltimore and St. John's College in Emmitsburg, both Roman Catholic schools; to Western Maryland College, Westminster, a Methodist school; and to Hood College, Frederick, Md., affiliated with the United Church of Christ. Of the four, only Hood College was found to be eligible for the grant, the Methodist and Roman Catholic schools were held to have received unconstitutional grants from the state of Maryland.

The Maryland court took its stand on its own reading of the U.S. Supreme Court's interpretations of the First and Fourteenth Amendments to the U.S. Constitution.

The case is being appealed to the Supreme Court and might be accepted by it for review. Refusal of a review would amount to an approval of the Maryland reading. With the provision of federal grants to public and private institutions under the Higher Education Facilities Act of 1963, the Maryland case could have sweeping effects.

The court set up six criteria for sorting out the four colleges:
(1) The stated purposes of the college;
(2) college personnel, including the governing board, administration, faculty, and student body;
(3) the college's relation with religious organizations and groups;
(4) the place of religion in the college's program, including physical surroundings and religious observances sponsored by the college;
(5) "outcome" of the college program; and
(6) work and living of the college in the community.

The court made specific application of these criteria to each of the schools.

Carlson said a precaution should be observed regarding the scope of the Maryland ruling in that the grants involved were construction grants to the institutions themselves, as student and faculty aid, research projects and special purpose or category grants were not considered.

"The whole idea of public purchase of services from private institutions is the nature of the institution involved," Carlson observed.

The Baptist leader raised questions about the future of church aid as student and faculty aid, research projects and special purpose or category grants were not considered.

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The Baptist leader raised questions about the future of church aid as student and faculty aid, research projects and special purpose or category grants were not considered.

The basic question, he said, is how the colleges actually relate to the purpose of the church in education. "What roles will the churches need to plan for themselves in the field of higher education, and what kinds of schools are needed for those roles?"

Does it pay?
R. G. Le Tourneau giving a testimony at the Billy Graham Crusade in Houston anticipated the question. "I would like to hear the great Christian industrialist answer, 'Does it pay to serve the Lord?' His answer: 'Yes, but if you serve Him but not pay you must serve because you love Him.'"

JUNE 20, 1966

THE SABBATH RECORDER
The North American Baptist Fellowship
By V. Carney Hargroves
The 133rd Psalm begins with the wise observation that it is "good and pleasant when brothers walk in unity." Marcus Aurelius may have been familiar with this when he said, "We are all working together for one end....for we are made for co-operation, like feet, like hands, like eyelids."

The North American Baptist Fellowship is based upon the thinking that Baptists in North America have a great deal in common and can work together for a common good. All who recall the Baptist Jubilee Advance know that Baptists have already traveled a considerable distance along the co-operative road. Many believe the time has come for us to travel further.

Wherever they are located Baptists have similar forms of polity, of belief, of practice. Such differences as occur, which are often those of emphasis, can serve as challenges, rather than grounds for division.

At the same time that we have beliefs and interests in common, we also have some problems in common. The insights developed by Baptists across the centuries should be brought to bear upon these. Among other areas that give us concern are segregation, church-state relationships, affluence, poverty, unemployment, atheism, war, and increasing secularism. These are of such momentous proportions that we do well to confront them with all the wisdom and spiritual vitality that we can generate. No one of our groups can do this alone.

The North American Baptist Fellowship, in its first meeting, proposed small beginnings, primarily with ourselves. Each year on Baptist World Alliance Sunday in February it is hoped that pulpit exchanges, rallies, mass meetings, assemblies bringing together members of different Baptist churches and other Christian bodies will have a distinctive effect in Baltimore, Philadelphia, and Kenosha, Wisconsin.

Again it is proposed that there be a co-operative effort in the field of evangelism. Baptists of Latin America are engaged in a Crusade of the Americas. This can well be extended to North America and become by 1969 a joint effort of constituent bodies.

In order to broaden and deepen our fellowship many things can be done. At conventions fraternal delegates can be given more time for participation in programs. At summer assemblies there are opportunities to invite speakers from different conventions. Day-long visits involving dialogue between groups of Baptist ministers in different cities are practical. For example, Philadelphia ministers have done this on three occasions with good results. The development of faith and order discussions at local, state, and national levels offers opportunities for greater understanding.

Baptists have shown themselves to be sensitive in providing relief in world emergencies. The North American Baptist Fellowship can be of assistance in a better co-ordination of our giving to human need.

There has been established a North American Baptist Fellowship news center dedicated to the distribution of news about all Baptist work in North America, the United States, Canada. With increased and accurate means of communication Baptist groups should have greater knowledge of each other.

As understanding is added to knowledge and activity to understanding, the North American Baptist Fellowship will become a significant force for good on our continent.

Baptist World.

THE SABBATH RECORDE}

The Personality of a Paper

A study has been made on "Circulation Factors of Religious Magazines" by David E. Mason for the member periodicals of Associated Church Press. The researcher undertook it, he says, because no such study has been made, because circulation is a major factor in financial stability already established magazines may have difficulty in getting enough advertising to improve their quality.

Mr. Mason, after completing his survey makes some very interesting general remarks about the personality of religious magazines and the emotional relationship between the reader and that something which makes up the personality of the paper. He seems to think that such an emotional relationship is natural and good. His remarks on this may be very helpful in accepting and evaluating our own response to a long established paper like the Sabbath Recorder. Reading the following quoted paragraphs, the editor and stimulate the subscriber:

In spite of the fact that this survey seeks to define, classify, and rank factors and methods of circulation in magazines, I agree with Wyman, who believes that the relation between a reader and a magazine is essentially emotional. He says: "The relationship of a magazine to its reader is the relationship of two personalities. That relationship is personal and individual and it is more intimate than any of the products advertised in it. That is why the majority of readers are so inarticulate about explaining why they prefer a magazine or why they like one, which makes up the personality of a magazine." And obviously she is revealing an emotional reaction, not a rational one.

Either this personality is liked or disliked. That is all there really is to magazine circulation. Whether the personality of the reader is, in the end, the only reason for circulation is not a rational one.

*Mr. Bachman, a long-time subscriber to this journal, is an independent Sabbathkeeper and lay preacher who attends the Plainfield church occasionally and wishes our work well.

Deficient - or - Purpose?

By Charles J. Bachman


This edition with the article on page 5 folded open, has been lying on my desk. Each time I sit down it faces me. Were I a Seventh Day Baptist, this article would start me to soul-searching. As it is, it sets me soul-searching.

There are two statements that stand out. The first one says, "...and it seems that as individuals we are deficient spiritually. In all honesty I must confess that I have never met any Christian who is not to a some extent, depending on his complete honesty in admission, "deficient spiritually." Perhaps then, we are not honest with ourselves in admitting that we are deficient Christians. Surely it can be no secret with God. If we admit this to ourselves and acknowledge our deficiency, who in such a state of honesty would not try and do something about it!"

Billy Graham in his book World Aflame makes repeated mention of the church's neglect of purpose. That purpose is to carry the simple gospel of salvation. In this age it is assumed that the church must lead out in picketing, marching, and taking sides in cur-
ITEMS OF INTEREST

Baptist Conventions

Generally speaking, the smaller the denomination the greater the representation at the annual Conference. One reason for this is that conventions beyond a certain size cannot very easily be housed, so that the larger denominations have to limit the representation whereas the smaller ones can issue a general invitation.

The proportion of church members attending the Southern Baptist Convention at Detroit the fourth week of May is interesting. With a membership of 10.7 million the registered messengers numbered plus 2,754 visitors.

Figures on the smaller Baptist Conventions are not readily available. The percentage of Seventh Day Baptist membership attending General Conference is not known and the number of stations, gates allowed per church is large compared with the big Baptist denominations. When Conference is on the Pacific Coast, as this year, the representation cannot be quite normal since attendance is limited to those who feel that they can afford the trip.

National CROP Office Reports Increases

Community appeals for food commodities, clothing and cash for the churches' overseas relief programs totaled $3,519,577 in the year report of the Christian Rural Overseas Program of Church World Service. CROP headquarters in Elkhart, Indiana also reported that responses to the Food Appeal surpassed $1,745,606, and 11 per cent increase over 1964. With the value of collected clothing put at $2,220,331, the combined total is the second highest in CROP's 18-year history. The previous high was in 1948. CROP shipments, said to be active to 30 countries in 1965.

Statement of Religious Experience

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we have been blessed above and beyond all that we could have possibly dreamed. Many times we have found ourselves un­willing to make a decision after a week of prayer and sometimes have found the way opened. Our realization of His leading has not been by "blinding flashes of light," but by subtle hints and sometimes unrealized opening and closing of doors. These doors have led to new experiences of Him.

I realize that I have inadequacies and many faults, and I pray that God will help me to understand and correct these things which could be a detriment to my work and my usefulness to Him. But I also thank God for the abilities He has given me, and I pray that He will help me to understand that I must use these for His glory. My life has been filled with blessings unlimited and I can only thank Him by giving myself totally to His service. I feel that ordination is a complete giving of one's self to the service of Christ and the Church. If I did not believe this, I would not be seeking higher training today. With my ordination I feel I am giving myself, for a lifetime, to the service of Christ and the service of those God has called His children. And my only prayer is that He will may take over where mine has so often taken the initiative. I know that my ministry will only be as effective as the amount of work I let God do through me.

I thank God for His blessings and for His guidance over the past twenty-six years of my life. I thank God for giving me parents who knew the Christian faith and practiced it and shared with me the blessings of a life that is centered in God. I thank Him for my wife who has been a source of inspiration and encouragement, especially during this time while I have been completing my education for Divinity pro­gram. If it had not been for her dedication, and her willingness to teach to help us keep up with our commitments, I would have failed. I thank God also for our son, who even though he has been with us only five months, continues to show us the miracle that is life and bring us joy and happiness. I thank God also for my wife's parents and grandparents, who over past years have been a source of encouragement and inspiration through their support and prayers. I thank God for the people of Little Genesee and Hebron who have put up with my mistakes, my idiosyn­crasies, my sometimes radical ideas, and my spending most of this time wondering about the parishes. It is difficult for a church to be without its pastor for a week to only see him on the weekends, but the spirit of the people of these two churches has allowed me the time to finish, for which I am very grateful. And above all, I thank God for the gift of His Son who has made this possible. And I only pray that I may be worthy of His goodness and fulfill the obligations which He has placed upon me.

NEWS FROM THE CHURCHES

LITTLE GENESEE, N. Y.—Our church was host to a series of convention meetings held on May 20-23, Friday evening services and meetings were held in Alfred Station.

The ordination service for our pastor was held after dinner. We were pleased to have Secretary Alton Wheeler, Dean Victor W. Skaggs, the Rev. Charles Bond, and the Rev. Francis D. Saunders take part in this service.

The Alfred Station Young Adults opened the business meeting on Sunday with a worship service. The Rev. Delmer Van Horn of the Adams Center church gave a short meditation.

Pastor Saunders was graduated from Colgate Rochester Divinity School on May 23, 1966. Several members of our church journeyed to Rochester to attend commencement exercises. Our young minister, who was able to be our pastor, a substitute teacher in two local schools, is active on committees, and will be able to graduate from the Divinity School.

The vestibule in our church has been redecorated. We have a new tile floor, wood molding, redecoration of the north wall, and new ceiling. The new appearance improves the worshipful attitude of those who enter.

THE SABBATH RECORDER

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Prayers Answered in London

Many of our churches have been reminded to pray for the saving of souls in London by the use of bulletin covers furnished by the Billy Graham evangelistic organization. Prayers were answered as the attendance exceeded expectations at Earl's Court Exhibition Hall when the Greater London 1966 Crusade got underway. More than 2,000 people came to the altar as inquirers the first four nights. This photo shows Dr. Graham praying for 734 of these people crowding around the platform at the close of an evening salvation message.

The Sabbath Recorder

May 31, 1966